

Publick-spiritedness Recommended.

A

S E R M O N

Preach'd before the GENTLEMEN Educated
I N

Merchant-Taylors School,

A T

B O W - C H U R C H ,

D E C E M B E R 10. 1700.

By S A M U E L P R A T, D. D. Chaplain to Her
Royal Highness the Princeſs, and late Almoner to
His Highness the Duke of Glouceſter.

L O N D O N :

Printed for S. Smith, and B. Walford, at the Prince's
Arms in St. Paul's Church-Yard, MDCC.

7

c

T O

My Honour'd Friends and Schoolfellows,
Mr. Edw. Cooke, } W^m Turner Esq;
Mr. Tbo. Hill, } Mr. Edmund Lilly,
Mr. Tbo. Marchb, } Mr. W^m Thompсон,
Jo. Rogerson Esq; } Mr. Jo. Pelham,

S T E W A R D S ;
And the other Gentlemen Educated in
Merchant-Taylors School.

G E N T L E M E N ,

THE most irreparable Calamity that ever befel these Kingdoms by the Loss of a Prince, might have excused one who stood among the nearest to the Blow, from appearing in Print, even whilst his Wound is still bleeding: But seeing you were of the Opinion, that this Sermon, by the great Contribution which follow'd it, had already been instrumental, in some measure, to its chief design, and might probably be farther so when Publish'd; your Importunities prov'd irresistible, and hath given me occasion to Apologize for that part of it, wherein I may seem to have forgot the Gravity of a Preacher.

The Juvenility of the greatest Number of my Auditors may make some excuse for my wresting one Line out of Virgil; and to the more serious I hope I am accountable for nothing else, unless possibly for the two Verses I quoted out of Homer.

Now by the first of 'em, I had a mind to express that which I thought would have been flat without some sort of Allusion ; an^t by the latter I follow'd the Advice of the Son of Sirach, Eccl^s. 38. v.1. So that if they be not misapply'd, I need not value Censure ; for Homer may appear in a Sermon, after that an Apostle has cited Epimenides. At least you may excuse me this once, when by my asking pardon for School-learning, ye see I am not over-fond of it.

For what Pride, or what Pleasure can we now take in Philology, after HE is gone, who by the Innocency and Holiness of his Life would have sanctified Human Learning to the World, to whom all the great Professors in Humanity were rising up to pay an Early Reverence ; and who Himself was the greatest Master of it that ever yet appear'd at his years ; Especially if we consider those great Ornaments of a Sublime Understanding, which are most properly peculiar to the first Rank of Men. But yet Human Learning is still necessary ; and ye do well to encourage it more than ever, now that it hath lately lost the greatest Encouragement it ever had.

There is no Consolation left, but in that Holy Spirit, which directs such Men as you to be Publick-minded : May you always receive the Comforts of that Spirit, to whose Almighty guidance I humbly commend you, desiring to be esteem'd,

Gentlemen,

Your most Affectionate, and
most Obedient Servant,

S. P.

Publick-Spiritedness

RECOMMENDED.

1 COR. X. 24.

Let no man seek his own.

THIS we may very well believe, was one of those Precepts, that made Christianity fare so badly at its first Promulgation.

This was a main Cause of men's Prejudices against the Gospel; that it not only pretended to *Mysteries* far above human Understanding, and to *Paradoxes* that, at first hearing, opposed all human Reason, but to such *Injunctions* likewise as were intolerable to human Sense. Now this Text is liable to every one of these three Objections. For,

First, These Words seem to contain a Mystery; to wit, That after all the Terms of Benefit and Advantage to our selves, propos'd throughout the whole Series of the Gospel;

B

after

after all the Motives and Inducements deriv'd from the Consideration of what we may and ought to expect as a Reward for our embracing and adhering to this Doctrine ; here comes a Clause of quite another strain ; We must *not*, it seems, *seek our own* : How does this agree with the rest ? When we have been so often as good as told, we must seek our own, the Tranquility of our Minds, the Improving our Parts, the Bettering our Reputation, the Conservation of our Health, the Establishing our Fortunes, the Refining of our Enjoyments : Are not all these Lessons of Christianity ? Nay, that which is above all the rest, the Salvation of our Souls ? Is it not our *own Salvation* that we must *work out with fear and trembling* ? And yet after all, 'tis here said, *Let no man seek his own*. This was not easy to be comprehended by the *Gentile World* : This was a New Doctrine, and very Sublime ; for none of their Philosophers had ever touch'd upon it : The Sum of the Ancient Philosophy was, That every man shou'd seek his own ; that is, prefer his own Safety, his own Ease, his own Quiet, his own Pleasure, before all the World ; and whenever they seem'd to step out of this Rule, you do but think they did so, for they always kept within it. If you find any

any of 'em Munificent and Liberal, it was for their own Glory, or upon some meaner Motive ; as that great One, for instance, of Popularity. If you find any of 'em pushing forwards into Danger with more than ordinary Bravery and Courage ; why, it was, like *Cæsar*, to uphold their own sinking Fortunes ; or, like *Scipio*, to support a tottering State, in which they themselves had so great a Share ; or, like *Alexander*, through the Unsatiableness of their own Ambition : It was upon some selfish Motive or other ; some such Inducements as do now-a-days prompt the outward Professors of Christianity to do sometimes very great and heroick Actions, upon very Unchristian-like Principles : those I mean, who seek more their own Glory, than the Glory of God. Nor was it much less a Mystery to the *Jews*, that sowe selfish Generation of Men, who liv'd as if it were a Point of Religion to be ill-natur'd to the rest of Mankind. But,

Secondly, It might have pass'd well enough for a *Mystery*, if it had not look'd too much like a *Paradox* ; *Let no man seek his own*. Why, is that the way to bring it about ? Is every thing such a shadow as to follow ye, when ye flee from it ? Credit and Esteem may do so some-

times, but not Riches and Preferment, in any Age but the Golden One. Perhaps that which we are bid here not to seek, will come without seeking ; and if ye *seek the Kingdom of Heaven, all these things will be added unto you* ; or perhaps they'll come the sooner for not being sought after ; then he who is so perswaded may seek 'em most, by not seeming to seek 'em ; yet in the mean time he does seek that which he turns his back upon. Still it looks like a Contradiction, to bid a man not seek after that which you allow him to desire. This bears hard upon human Reason. But then,

Thirdly, 'Tis as hard upon all our Senses. To bid a man not seek his own, is a very hard Saying to flesh and blood : This is to bid farewell to all the Senses of the Body ; beside those Faculties of the Soul, as, Will, Love, Desire, and the like : This is more severe than to pluck out the Right Eye, and to cut off the Right Hand and Foot ; for there was One Eye left to seek, and a Foot to pursue after, and a Hand to receive things, at least of a more lawful, and more excusable Nature : Such as are our own, one wou'd think, after the others had been punish'd for seeking things not our own, such as we ought not to meddle with.

But

But after all ; how *hard* soever the Precept may be, 'tis very *necessary*, otherwise 'twou'd not be here. The Apostles, who forsook all they had for the sake of the Gospel, wou'd not, doubtles, clog it with any thing superfluous, or give it any disrelishing Tast to the World, they cou'd have avoided : As to the *Mysteriousneſs*, 'tis no more than what our Blessed Saviour himself preach'd ; *He that seeks his Life, ſhall lose it ; and he that loſeth it for Chriſt's, and the Gofpel's ſake, ſhall find it.* And as to its *Severity*, our Lord himself put it in practice ; he fought not his own ; he did not come into the World for his own sake, but ours ; it was for *our Benefit, our Comfort, our Glory.* So his Apostles and Confessors, following his Example, fought not their *own* ; they pretended to nothing, unless you'll make any thing of Poverty, Labour, Disgrace, Imprisonment, Stripes, Tortures, Deaths : If these were their *own*, these they fought ; but nothing else, beside the Benefit of all Mankind. Yet ſeeing this Phrase is ſo hard to be understood, and ſo much harder to be practic'd, I shall endeavour Three Things :

First, To explain a little the Sense of it ;
show you what is meant by *not ſeeking our own.*

Se-

Secondly, I shall discourse of the Reasonableness of the Precept ; reconcile it with your Interest, and recommend it to your Consideration. And,

Thirdly, I shall, by way of Application, direct you to the Practice of it.

First then, for a clearer Understanding of these Words, 'tis to be noted, that this former part of the Verse is more strictly translated from the Original than the latter : *Let no man seek his own*, is verbatim ; but every man another's Wealth, is not so ; the Greek here has no Substantive, $\alpha\lambda\lambda\alpha\tau\delta\tau\delta\epsilon\pi\pi\epsilon\kappa\alpha\sigma\sigma$; i. e. but every man another's, or the things of another ; Let no man seek his own Benefit or Advantage, but the Benefit and Happiness of others.

Let no man seek his own ; that is, study and contrive his *own* singular private Interest, but every one the Interest of others ; Let no man be selfish in his Designs, be of a narrow private Spirit, but let him have an open Heart and a publick Mind.

Let no man seek his own so as to injure others, or neglect others ; but let him also seek *another's Wealth* ; and not only his Wealth, but his Safety, his Peace, his Content, his Honour,

nour, his Everlasting Good. Let no man lay it as the only Principle, no, nor the first Principle of his Thoughts, Words, and Actions; How shall I raise my Fortunes, or garnish my Credit, or increase my Store, or improve my own Affairs? But, How shall I do good to others? How shall I make other People happy? How shall I benefit my Neighbour? How shall I secure his Fortunes, or Reputation, or Peace? How shall I be beneficial to Mankind in the general, or to such and such of my Neighbours in particular?

Perhaps if the Apostle had been to speak to the Men of this Age, he wou'd have said, Let no man do that, which almost every man does now, *seek his own*; pursue it as the great Business of every one's life. It seems from the present State of Affairs among Men, that the first Question every one asks himself upon any Emergency, is, How may this conduce to my own Interest? For who is it upon hearing any Publick Occurrence, that says first within himself, How will this conduce to the Glory of God and the Benefit of mankind? Will this propagate the true Religion, and discountenance every false one? Will this set free the Captive, or will it relieve the Oppressed? Will it

it be a means of instructing the Ignorant, or of enriching the Poor?

These, 'tis to be fear'd, are not the first Thoughts. But, Will it alleviate Taxes, or advance our Friends? Will it raise our Actions, and put a better Price upon what we have to sell, or further any of our designs? If these are not the chief Reasons why People are so inquisitive in publick Affairs; Let us enquire into Things of a more private Nature, and we shall be sure to find the Text come home to many of us.

Let no man seek his own, is a Precept directed to all those who seem to ask leave of themselves before they do good to any body else: Shall I give such an one good advice? But will it be safe for me so to do? May not he mistake my meaning, and so become my Enemy? Shall I bestow such a Bounty? But will it hold out with my Income? May it not look like Profuseness? or may I not chuse a time in which I shall be more thank'd for it? Shall I be such an one's Friend and Advocate? but shan't I spend my Interest, or my Time; or my Money? These things are my own, and shall I bestow 'em upon another?

Let

Let no man seek his own, says the Text; no, nor *keep his own* upon such an occasion; *i. e.* not seek to keep it; 'tis a full and positive Answer to all such Objections: Let no man ask what he himself shall be the better, or how much a againer by this or that? *Let no man seek his own* when he has an opportunity of doing good: Let no man ask that Pharisaical Question, Is it for a Relation, or a Friend, or a Customer, or Some-body that will do me good again? Let no man do any thing for another, but for another's sake.

Nor likewise for himself: *Let no man seek his own* in the Things that relate chiefly to himself.

If a man seeks Wealth, let him not seek it as his own; not that he may be richer than he is, but that he may have wherewithal to relieve those that are poorer: Let a man seek Honour by lawful means as he shou'd Riches, but then not as his own; if it be by any part of *Learning*, let it be to the Honour of his *School*, or *College*, or *University*; If it be by *Justice*, *Temperance*, and *Generosity*, let it be for the Honour of his *Parents*; or *Guardians*, or *Family*; if it be by *Courage* and *Manliness*, let it be to the Honour of his *King* and his *Coun-*

trey: but above all, and that which is the Crown of all, let every thing that every man does be to the Honour of *God*, of the *Christian*, and of the *Reformed Religion*. This may suffice to show the meaning of the Words; which was my first Undertaking. I proceed,

Secondly, To the Reasonableness of the Precept, the Justice, the Goodness, the Agreeableness of it to our Interest.

First then let us consider, that no good man is a single, separate, and intire Being of himself; he is but a part of a Whole, or a member of a Body; single him out, and separate him from the rest, and he is like a Limb cut off from the Body, dead and useless: So that for a man to call any thing his own, is as great an Impropriety of Speech, as for a Member of a Society to say of the Lands belonging to the whole Community, These are *my* Lands; or for a Scholar to say, This is *my* School; or for a Soldier to say, This is *my* Army; no body in this World has or ought to have any thing *their* own, separate from the use and benefit of the rest of Mankind; therefore for a man in that sense to *seek his own*, is to seek his *own destruction*; he can't subsist alone upon his own bottom; if such a one cou'd live as private as his

his own spirit, he wou'd be the miserablest thing in the World ; he cou'd have no Honour, for no body cou'd pay it him ; he cou'd have no Riches, for there cou'd be no value upon what he hath ; he cou'd have no Safety, for no one man is able to protect himself from even Wild Creatures. That which gives Life and Heat to any Member, is the Circulation of Spirits that is in Common to the whole Body : Therefore when ye are bid not to seek your own, ye are bid to live and be happy in the common Benefits of mankind ; ye are bid to have an Interest and a Share in that which others have ; it is for your own Preservation and Happiness that ye are bid not to seek your own.

Secondly, Let us consider, that we our selves are not our own, we have a Master, a Lord, a Proprietor, which is God : We neither made our selves, nor are we any thing but what he pleases to make us ; we cannot dispose of our selves, nor do we know how he will dispose of us ; we our selves, as well as all that we have, is of him, and belongs to him ; and therefore 'tis very improper to call our selves or any thing we have, our own ; and to seek any thing as our own, is to withdraw our selves from him in whom we live, and move, and have our being :

trey: but above all, and that which is the Crown of all, let every thing that every man does be to the Honour of *God*, of the *Christian*, and of the *Reformed Religion*. This may suffice to show the meaning of the Words; which was my first Undertaking. I proceed,

Secondly, To the Reasonableness of the Precept, the Justice, the Goodness, the Agreeableness of it to our Interest.

First then let us consider, that no good man is a single, separate, and intire Being of himself; he is but a part of a Whole, or a member of a Body; single him out, and separate him from the rest, and he is like a Limb cut off from the Body, dead and useless: So that for a man to call any thing his own, is as great an Impropriety of Speech, as for a Member of a Society to say of the Lands belonging to the whole Community, These are *my* Lands; or for a Scholar to say, This is *my* School; or for a Soldier to say, This is *my* Army; no body in this World has or ought to have any thing *their* own, separate from the use and benefit of the rest of Mankind; therefore for a man in that sense to *seek his own*, is to seek his *own destruction*; he can't subsist alone upon his own bottom; if such a one cou'd live as private as his

his own spirit, he wou'd be the miserablest thing in the World; he cou'd have no Honour, for no body cou'd pay it him; he cou'd have no Riches, for there cou'd be no value upon what he hath; he cou'd have no Safety, for no one man is able to protect himself from even Wild Creatures. That which gives Life and Heat to any Member, is the Circulation of Spirits that is in Common to the whole Body: Therefore when ye are bid not to seek your own, ye are bid to live and be happy in the common Benefits of mankind; ye are bid to have an Interest and a share in that which others have; it is for your own Preservation and Happiness that ye are bid not to seek your own.

Secondly, Let us consider, that we our selves are not our own, we have a Master, a Lord, a Proprietor, which is God: We neither made our selves, nor are we any thing but what he pleases to make us; we cannot dispose of our selves, nor do we know how he will dispose of us; we our selves, as well as all that we have, is of him, and belongs to him; and therefore 'tis very improper to call our selves or any thing we have, our own; and to seek any thing as our own, is to withdraw our selves from him in whom we live, and move, and have our being:

but not to seek our own, that is, not to place our Hopes and Desires on any thing but God, is to entitle our selves to his Care and Protection.

And these words do not restrain us from seeking that which Impropriety of Speech many times calls our own; as Wealth, or Honour, or Power, and the like; these and many other Benefits of Human Life may be sought after by Just and Righteous means; but we must seek none of all this for our own sakes, but for the Glory and Honour of God; and when we have attain'd any thing, we must not look upon it as our own. but our selves as Stewards of it before God; it belongs all to him, and we must put it to no other uses but what he ordains; it must be sought after only for his Sake, and dispos'd of only by his Will: And if so, then,

Thirdly, Upon these very words of my Text we may build safely and innocently the greatest Self-interest; for if we dedicate all our Desires and Acquisitions to God, then, and not till then, every thing we possess is properly our own, every thing we enjoy is the free Gift and Blessing of God; then our Riches will be our own, they will not so easily make to themselves wings and

and fly away ; or if they do, they will not leave us poor, having a Treasure still in Heaven ; our Dignities will then be our own, they'll be intrinsick Honours, and not shine as others do, with a borrowed and precarious Lustre : We may *own* likewise the Pleasures and Enjoyments of this life ; we need not be ashamed of them as of stollen Pleasures ; it will then be a true Enjoying of our own : So that after all, the not seeking our own, is the readiest and the only way to find it, that principally which will be our own to all Eternity ; I mean the solid Enjoyment of Everlasting Life ; when after the *denying one's self*, we shall each of us be *own'd by Christ* ; and the losing of all the World will be the gaining of a man's *own Soul* ; when the forsaking all that he hath, is the laying hold of all that can be desir'd, the Infinite and Eternal Riches of God's Kingdom. All these things consider'd, there is no Precept in the Gospel that conduces more to our real benefit and advantage than this does.

Nay, to those who are not sufficiently persuaded of these great and precious Promises ; those that look no farther than the present life, may perceive a Reasonableness in this Precept suitable to their Temporal Felicity ; they may
see

see that nothing is more disadvantageous to a man than the proposing to himself only private Interest; for such an Inclination never fails of being discover'd; and then he who is so selfishly dispos'd, does intimate to other people that they shou'd be so too, and he may reasonably expect that others will act the same part which he encourages by his Example; whereas a beneficent and publick Spirit, for the most part, meets with suitable Returns. There is a Magnetick Force in Generosity and Good-nature, that attracts others, and assimilates to it self: And, on the other side, the narrow and selfish Disposition is so far from gaining upon others, that it is never pleas'd with those of its own Temper. 'Tis Humanity and Kindness; 'tis Good-nature and Beneficence; 'tis Largeness of Mind, and Openness of Heart; 'tis contributing to the Welfare of others that conduces to our own Happiness; and 'tis a very easy Observation which any one may make in the Course of this World, that the pursuing of a selfish and private Design is one of the weakest and most unsuccessful of Human Policies. I might enlarge much more upon the Reasonableness of the Precept, but I must hasten to the Third and Last Thing I propos'd; to wit,

The directing you, by way of Application,
to the Practice of it.

Our Blessed Lord, 'tis said, *came unto his own, Jo. 1.11,12.*
and his own received him not, i. e. the Generality
of 'em; but to as many as receiv'd him, to them
gave he Power to become the Sons of God. Where
they are call'd *his own*; whose Benefit and
Happiness he design'd; he pretended to nothing
but what might be the better for him; so fol-
lowing his Holy Example, we may make many
things our own, which otherwise we shou'd have
no Relation to; we may make to our selves
friends, for instance, of the *Mammon of Unrighte-
ousness*; the Mammon it self will fail them that
seek it, but the Friends we make with it will
never fail us, they will hand us into *Everlastin^g*
Habitations: The Poor we have always with us, and
we may make them our *own*, our Relations,
our Clients, our Dependants here; and they,
under Christ, will be our Advocates here-
after: If we seek out a distressed Family to Re-
lieve it; if we seek out a disconsolate Family
to Comfort it, that will be our *own* Family, it
will always *own* us before God, and we our
selves shall enjoy as it were the Affluence, the
Refreshments, the Joys of that Family: If we
deal out our bread to the hungry, and satisfy the
thirsty

thirsty soul ; if we set free the Prisoner, and take the burden from off the shoulder of the Oppressed ; if we instruct the ignorant, and give advice to him that is destitute of Understanding ; if we are a Father to the Fatherless, and a Husband to the Widow, in all these we have an Interest ; and if they shou'd prove so ungrateful as not to acknowledge it, yet he who has commanded us not to seek *our own*, but to seek the good of others, he will acknowledge it, and he will reward it. But that Reward, though it be sure and certain, must not be the only Motive upon which we do all this ; that will be seeking our own, if what we do for others be only upon the hopes that God will retaliate and pay it back to us ; and much less may we propose to our selves any Secular and Temporal Advantage from the Benefits we confer upon our Fellow-Brethren ; we must not advance the Fortunes of our Relations, because it is for our Credit and Reputation, that they make a better Figure in the World, but because we are more sensible of the Wants and Necessities of those that are near us, than of those that are afar off ; we must not do good to our Tenants, or our Chapmen, or our Servants, because they may be the better able to pay us, or to deal with us, or to serve

us,

us, but because they have a dependance upon us, and because they have a greater Right to our Assistance than others of equal Necessity. We must not Relieve any one, because he is a more *conspicuous* Object of Charity, but because he is a *Greater*; We must do good to him that will be most *sensible* of the Benefit, rather than to him that will most *thankfully acknowledge* it.

So likewise in Duties to our selves, we must not seek our own upon selfish Motives; we must not be Temperate in Meat and Drink for the sake only of our Ease and Health, but chiefly in Obedience to God, and for a good Example to others; we must not be sober in our Conversation, and discreet in our Actions, only because we are in such an Employment, Place or Office; but rather, because we profess the Gospel of Christ, and are call'd by his Name: We must not be industrious in our Acquisitions, and frugal in our Expences, that we may fill our Bags, and enlarge our Lands, but because we have a Family to provide for, or some great Acts of Charity and Muni-fcence to perform: We must not do great and glorious Actions for the Reputation that we may gain by 'em, but for the Glory of God, and the Honour of our Countrey; all our De-

signs must be of a large and regular Circumference, our Hopes and Desires must be elevated above our selves ; we must never stoop so low as to any selfish Consideration.

But every one must consider himself as no more than one among the rest of Mankind ; a Servant of Christ's, and a Member of his Body ; and therefore he must seek that only as is most pleasing to his Lord, and most beneficial to the Advantage of the whole ; he must seek to walk *worthy of his Lord unto all pleasing, and be fruitful in every good work* ; as a Tree that brings not forth for it self, but for others ; he must seek all Occasions and Opportunities of doing good to every one ; he must make every body's *Case his own*, and be a Partaker and Fellow-feeler in every one's Circumstances ; he must rejoice with them that rejoice, and mourn with them that mourn ; however he be Transported with his own Affairs, *to do good, and to communicate, he must not forget* ; he must weigh his Vertue, and measure his Grace, and number his Days by the Good that he does to Mankind ; he must look upon himself as poor, and miserable, and destitute, when he has not an Opportunity of Feeding the Hungry, and Cloathing the Naked, and Visiting the Sick, and Comforting the Afflicted ; he must seek Occasions and Opportunities

tunities of doing all this, and much more ; and he must rejoice when he hath found out a way of making others easy and happy : For as the Enemy of God and Man goes about seeking whom he may devour ; so he who will be a Friend to God and Man, must go about seeking whom he may support ; to which of all those for whom Christ died he may be any ways serviceable.

And now, had I time, I might apply my self more particularly to you who are here present as a Society. The Self-gratification with which we this Day meet one another, is one of the most Innocent at least, if not likewise most Commendable Enjoyments that Human Nature is capable of.

We renew hereby our Pure, Dis-interested, and Virgin Friendships ; we bring back to our Remembrance the pleasing Images of the most lively Scenes, the sweet Ideas, of the Spring-time of our Age ; We look back upon the Original Figures that we made in the School ; we reflect upon the Wit, the Docility, the Sagacity, the Good Humour of our tender Years ; we see as it were, after a Re-luscitation, the known Air and Features of each one whom we then lov'd and esteem'd.

Sic oculos, sic ille manus, sic ora ferebat.

Virg. E. M.

D 2

And

And here we compare our selves by our selves; and what we are now, we judge of one another by what we have been: We see how the Gifts of Nature have been improv'd, and how at the same time the Gifts of Fortune, or (that with St. *Austin* I may retract the Word) the other Gifts of Providence have not alter'd us; but that the same Love, Friendship and Familiarity continues as at this day.

And we come hither to tast and see how good and gracious God has been to us in the prolonging of our Lives, and blessing our Endeavours, and putting us into a Capacity of being beneficial to others; by which means others may behold, and see, and feel too, *how pleasant and joyful a thing it is Brethren to dwell together in Unity.*

For though Self-satisfaction may be allow'd us in all these things, yet we come not hither, I hope, to seek that only. The main design of this Meeting is to seek the Good of others, to seek it by contributing thereto.

I appeal to the inmost Thoughts of every one of our hearts, whether we don't mean this day to vie in some measure with all the Societies in *England* of this kind.

And wherein shall we vie? in the *Honour* and *Antiquity* of our School? that indeed is very great;

great; but in this we must give way to one or more.

Is it in the Illustrious *Conduct* under which it now at this time flourishes? Is it in the *numerousness* of Scholars within doors? that was I well remember very great,

Oι δὲ τελεόνοι περιέχοντα πέλοντο, Od. 5.
and is so still; but we won't outvie in that.

Is it in the Eminency of *Professors* without? If we have many *Chrysoſtoms* and *Papiniāns*, and at the head of all our *Galens* and *Paracelsi* one *Hippocrates*,

'Ιντρός γένεται πολλῶν αἰνιδέσις ἀλλων, II. 1.
who without Invidiousnesl can deny the like to some other Schools?

But we can, and I hope shall, this Day outvie all the rest in *Benefactions*: We here present are living Instances (God be praised) and I hope grateful Remembrancers of our Forefathers Benefaction; Let none of us be ashame'd of it: They whose Parents paid for them never so Liberally, and who receiv'd not afterwards the Benefactions of the *College*, have cause to bleſſ God for the Foundation of a *Free-School*; All the Money in the World won't purchase any sort of Education which has all the Advantages to be there met with; such useful *Acquaintance* and *Friendſhips*; such Noble *Emulation*; such Publick

Publick Encouragements ; such absolute, and yet easy Subjections ; such proper, approv'd, and uninterrupted Discipline are there seen, as no Private Education, though never so expensive and prudent can afford.

And now is there no Debt remaining upon us for all this? Though we were Free-Scholars, yet, as I take it, we are no Free-men till we have discharg'd ourselves to the Publick for what we owe the Publick. What use do we now make of our former Discipline? The *Wisd. i. 5.* *Holy Spirit of Discipline* the Wiseman calls it, if we Sacrilegiously smother those great Talents we receiv'd at School as the Seeds of all our Intellectual Acquisitions, and the Foundation upon which most of us build our outward Hopes.

What Blessing can we expect upon our Endeavours, unless God assists us? and how can we expect God's Assistance, unless we assist those that stand in need of us?

Κερδάσσειν δὲ παιδίας λέγομεν τὰς ὁμήλια σροφίας, οὐ τὰς παιζόντως τὰς ψυχὰς εἰς ἔργα τὴν μάλιστα ἀξέν τέτε
διδύνει γνώμην αὐτὸς αὐτὸν τίλειν
ἢ τὰς τὰς περιμένειν αἴσθεταις. Plato
de Leg.

The Sum of Discipline, says *Plato*, is to teach Children the Love of that Virtue, which, being well understood, they are to make use of in Manhood.

Solomon with more Perspicuity says, *Train up a Child in the way he shou'd go, and when he is Old he will not depart from it.* We

We who have had a Liberal Education, have this Day an Opportunity of showing whether we imbib'd that Discipline; that Wisdom which among many other noble Epithets, in the 7th Chapter of *Wisdom* is said to *love the thing that is good, to be ready to do good, kind to man*. Such a sort of Wisdom is a *Treasure unto men that never faileth*, Ver. 14. *which they that use become the Friends of God, being commended for the Gifts that come from Learning.*

They who have learn'd all the Liberal Sciences, will, I hope, show the Quality of their Education in being Liberally-minded; and they who have learn'd the *first* of 'em only, have been taught their own Interest, taught sure to read that of Solomon, *The Liberal soul shall be made fat; and he that watereth, shall be water'd also himself: but I must keep by my Text; Let no man seek his own.* I wou'd have no selfish Consideration at this time to work upon you: but consider with your selves, that you have now an Opportunity of contributing to those that are in Need, for such a sort of Education as you your selves were blessed with.

You that are Great Men in Learning, may contribute to make others as Great as your selves; such as have a Genius and Capacity, which may otherwise perhaps lie in perpetual Obscurity. And ye who have other Talents, and have met with

with Avocations from Learning, may pay that Debt you owe your Country in the want of it, by being nobly Instrumental in the building up such Scholars, as may be Living and Lasting Monuments of your Munificence; and may be able themselves, some of 'em, to do that for the next Age, for which our Example will lay upon 'em the most powerful Obligation.

This minute is the time for you to resolve within your selves what to do, and this Morning-Offering in your Pious Resolutions; these first Fruits of your *cheerful* Intentions will consecrate the Day, and all the next Year, I hope, to temperate *Cheerfulness*. Above all things, this will show whose Disciples ye have been, and whose ye are: *By this shall all men*, saith our Blessed Saviour, *know that ye are my Disciples*, if ye have *love one to another*. I'll conclude all therefore with those Words of St. Paul, in the beginning of his 2d Chapter to the *Philippians*; *If there be therefore any Consolation in Christ*, if any comfort of Love, if any fellowship of the Spirit, if any bowels and mercies, be ye like-minded, having the same love. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus; To whom with the Father and the Holy Spirit, be all Honour, Praise, and Glory, for ever and ever. Amen.

E I N I S.

